

A FEW REMARKS
BY WAY OF REPLY
TO AN
ANONYMOUS SCRIBBLER,
CALLING HIMSELF
A PHILANTHROPIST,
DISABUSING
THE CHURCH OF JESUS CHRIST
OF
LATTER DAY SAINTS
OF THE SLANDERS AND FALSEHOODS WHICH HE HAS
ATTEMPTED TO FASTEN UPON IT.

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REPORT

OF THE

COMMISSIONER

REPLY

TO A

PHILANTHROPIST.

After carefully perusing the anonymous production of an assumed "Philanthropist," I am not in the least surprised, that he manifests much care, and expresses an ardent wish, that he may not be known.

When a man is conscious of fabricating a lie, of wilfully misrepresenting in order to deceive, of traducing and slandering the character of men, without pretending to adduce the shadow of proof, no marvel he desires the cloak of secrecy to be thrown around him, no wonder if he hate the light. It shall, however, be my business to drag the lover of darkness from his hiding place, and by bringing him in the light of truth, disclose his refuge of lies.

Who has not discovered the fact, that the messengers of the most High, have in every age of the world received from the mass of the human family, precisely the same reception; "if they have called the Master of the House Beelzebub, how much more them of his household." The sectarian professor of the present day, would fain argue himself into the conviction, that he has discovered a plan by which the Scriptures are falsified, and God and mammon reconciled; and moreover, that God's plan of saving men, and reconciling the world unto himself, called the Gospel, devised in the councils of Heaven before the foundation of the world, is not exactly perfect, but may be improved on by the wisdom of men, to suit the tastes of any particular age. But more of this anon.

I shall now proceed to dissect the tissue of falsehood, folly, and sophistry, (if it be not too puerile to deserve the name,) denominated "a development of the Mormon doctrines."

The first conclusion at which the writer arrives, is a fair sample of the utter contempt the author cherishes for the inductive mode of demonstration. After stating that the Book of Mormon represents the Indians as descendants of the House of Joseph, he says, "If the present Indians are descendants of the half tribe of Joseph, they have the best right to know it, but this knowledge they have not; wherefore, the present Indians are not of the half tribe of Joseph," the force of reason can no further go! "Again, this Book of Mormon presupposes among the Indians, at the time of its compilation and engraving, a knowledge of the

arts and sciences in order to sail across the atlantic ocean,—navigation, reading, writing, engraving, goldbeating, &c., but the present race of Indians have no recollection or tradition of reading or writing ever being among them; wherefore, the Book of Mormon, or the golden plates was not made and engraved by the Indians." How blindly infatuated must that man be, and how willing withal to believe a lie that he might be damned, who can find no better reason for rejecting the Book of Mormon, as a true record, than those above stated. But these objections exist no where but in the writer's shallow brain. Any one who has the slightest acquaintance with American antiquities, or Indian traditions, will find abundant evidence to establish the fact. (See Priest's American Antiquities, also a work on the discovery of America, by the Northmen, by A. Davis.)

The authenticity of the Book of Mormon, rests exactly upon the same foundation that the communications of the Almighty to the human family ever have rested, in any age of the world; viz. the testimony of men, whose honesty and veracity have never been falsified, and who have not counted their lives dear unto them, but were ever ready to seal their testimony with their blood.

The next objection in order, is the personality of the Deity. "They, the Mormons, maintain, that God the Father, has a body exactly in shape like that of a man." Then follows a specimen of miserable tergiversation worthy of an idolator, which I now brand you to be, (and shall presently show,) here it is, "Now I cannot *positively* affirm, that their God is any particular man, e. g. Smith or Rigdon, but they undoubtedly give us reason to conjecture from their descriptions, that some human apotheosis is intended." I have no hesitation in affirming my belief in, and dependence upon the God of the Bible, the God of Abraham, of Isaac, and of Jacob, of Moses, and the Prophets, and I am willing to take the testimony of these men of God who have seen him, as to whether he has an existence, in other words, body and parts, for I take it a thing without substance, however small the tenuity may be conceived to be, has not even a fancied existence. And I shall rely upon the declarations of the inspired writers, in preference to the inconsistent absurdities of those who have made a God out of their own brain, and then fallen down and worshipped a creature of their imaginations, supposing it to be the living and true God. Gen. i. 26 & 27. "So God created man in his own image, in the image of God created he him, male and female created he them,"—here is one express declaration of the fact that God has a tabernacle, or body, else how could it have a likeness, the fact of this referring to the physical as well as moral man, is abundantly manifest from the consideration, that the beasts of the field, fowls of the air, &c., bore the moral image of the Creator, and the peace, order, harmony, and love of the Creator, was reigning there, when looking complacently upon them, he pronounced

them very good. But to put this matter beyond controversy, or cavil, without a wilful perversion of the obvious meaning of words, I shall quote Heb. i. 3, "Who being the brightness of his glory, and the express image of his *person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." That the Son of God here spoken of, as being the express image of his Father's person, was, in no remarkable respect, different from the usual conformation of a man, I presume no one will deny; the inference is irresistible, that the image of God in which man was created, was physical as well as moral. All the Scriptural testimony you have adduced to show that the Apostle Paul speaks of a change, will not conflict, in the smallest degree, with the declarations above quoted. Paul says, Romans, xii. 2, that this change is the renewal of the mind; and according to your own quotation, Colos. iii. 9. he calls it a renewal in knowledge.

The Latter Day Saints, not only contend that God is a Spirit, but believe and teach, that whosoever has not the Spirit of God, is none of his; and they affirm that this Spirit in possession, constitutes the church or body of Jesus Christ, and that the effects of this are always the same in all ages of the world, to wit; the communication of light, power, intelligence of things past, present, and to come, according to the sayings of Jesus, and the Apostles. The other passages quoted, such as "no man hath seen God at any time," whom no man hath or can see.

The phrase translated "no man," in the foregoing passages, might with great propriety be translated "no sinner," no unrenewed man; that this is the sense intended by the inspired writer, is sufficiently obvious from the following considerations; "no man hath seen God at any time, but the only begotten Son which is in the bosom of the Father, he hath declared him." So that, "He that hath seen me, hath seen the Father." On the supposition that the present translation is correct, Jesus uttered incomprehensible nonsense; render the phrase no sinner, and it is consistent with itself, and with the whole tenor of Revelation. In 1 Timothy, vi. 16, Paul, speaking of Jesus Christ, says, "whom no man hath seen or can see," admit that this is true, and the religion of Jesus Christ is not even a cunningly devised fable, but a palpable deception; and "if Christ be not risen, then is our preaching vain, and your faith is also vain," it is then certainly demonstrative, that the phrase no man, has reference to the ungodly, from the declaration of Paul, "that to those who keep his commandments, in his times he shall *show*." "Who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, or can see."

"What then, it may be asked, is meant by those Scriptures wherein he is represented as appearing to certain individuals on several occa-

sions? I answer, it was the *similitude* of Jehovah which appeared, and not the Lord himself as he is, as is most satisfactorily showed in the 12th Chap. of Numbers, verse 8th, and what precedes it." So then, after all your laboured attempt, to show that Jehovah is the methodist God, without body or parts, to cap the climax of your reasoning, and destroy the force of the testimony of all the inspired men, who saw the Lord, you say, it was the *similitude*—of a thing without body or parts I suppose? the absurdity of your argument, if such it can be called, is too glaring to need comment. To such fooleries are men driven, who have invented a God of their own, or appropriate one already manufactured to their hands, and vainly flatter themselves meanwhile, that their God is the same, at whose right hand Stephen saw Jesus standing. I take you to be as thorough paced an idolator, as ever bowed down to a stock or a stone.

"They also affirm that Jesus Christ was never acknowledged to be the Son of God, till after his baptism," very true, what objection can you urge to that, let us see; "out of Egypt have I called my Son." "That holy thing which shall be born of thee, shall be called the Son of God." The first declaration made hundreds of years before the Saviour was born, could be no acknowledgment of his person. The second, merely says, *shall* be called the Son of God. He never was acknowledged by the Father, till after his baptism.

"To say that Jesus Christ was born of the Spirit, is to make him a depraved being like ourselves." How such a conclusion follows, I confess I cannot conceive, and should be the last to admit such a consequence; by the same rule, because he was born of the water, he was a depraved being; perhaps, you will deny his baptism next, to escape the dilemma, it would not astonish me in you.

Your next objection, is to the literal interpretation of the Scriptures, this was natural; a man who first disbelieved them, would of course seek to spiritualize and explain away their obvious sense. In the vision of Ezekiel, 37th Chap. of the valley of bones, the Lord gives his own interpretation, yet you ask from men whom you are pleased to call Deists, to point it out more particularly, or you cannot believe that your God can bring men to life, who have been dead thousands of years, and their bones decomposed! this comes of having a God "without body or parts," who can neither see, hear, stretch forth his hand, or utter his voice; I should very much distrust the ability of your God, and I marvel not that your faith staggers when any thing is really to be done.

Your infidel thrust is next made at the doctrine, that when God gives a command he requires obedience, and that he does not demand more at the hand of any man than he can give. "This, you say, is in opposition to the whole genius of Revelation," but for the best of all reasons, you have made no attempt to back the lie with the word of

God. The next misrepresentation you are guilty of, is that we inculcate the idea, that the Scriptures of the Old and New Testaments are superseded by direct revelation; now this is either criminal ignorance, or designed falsehood, as every one knows who has attended our meetings, and as is proven by yourself, "the Mormons tell us the *whole* celestial law must be kept in order to obtain the Spirit." Liars ought to have good memories.

You assert the Scriptures only mention two covenants, and that no covenant is yet future. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." This clearly proves a covenant is yet to be established, as the house of Israel still inherit the curse of the broken covenant.

We do not affirm that the Kingdom of God was lost sooner, or existed any after, apostles, prophets, evangelists, pastors, and teachers, were in it; but we do affirm, that these are constituent parts of the Kingdom organized on the earth, and that it has not, and cannot exist without them, and so saith the Scripture; 1 Cor. xii. 28. Ephesians, iv. 11, 12. This doctrine you say, is in direct hostility with the Scriptures, which tell us "that every man is enlightened that cometh into the world;" and "That the grace of God which bringeth salvation hath appeared unto all men;" and "that the Lord is no respecter of persons;" what these quotations have to do with the matter, I am at a loss to perceive.

You say the idea of the disorganization of the Kingdom of God, is at war with these passages, and with the experience of tens of thousands, but you have not condescended to tell how. Again, you deny that Peter told the truth, when he says that the Gospel was preached unto them that are dead, that they might be judged according to men in the flesh; 1 Peter, iv. 6, you have the hardihood and effrontery to say, that Peter taught an extravagant, anti-scriptural, and dangerously delusive doctrine, and a lie into the bargain, he says, they were dead, you say they were alive in the flesh; the issue is fairly joined between you, see ye to it. You assert, we "cannot now have Apostles and Evangelists, except we should have another Saviour personally to send them!" because, forsooth, an Apostle is a special witness, how was Paul constituted an Apostle? I suppose you will not credit his testimony, though he should declare, that apostles, prophets, evangelists, &c., were given for the perfecting of the Saints, for the work of the ministry, and by consequence, no church could exist without them; what wonder then, that men cannot counterfeit the Kingdom of God; they may build a Methodist, a Presbyterian, a Baptist, or any other order of things they choose almost, but they cannot invest it with a

single peculiarity belonging to the order of Heaven ; no apostles, no prophets, no gifts, no blessings, no administration of ordinances, none to administer them !

" The Mormon religion, is, 1st. Faith ; 2nd. Repentance ; 3d. Immersion ; 4th. Laying on of hands, for the reception of the Holy Ghost ; 5th. Sacrament ;" add the doctrine of the resurrection of the dead, and eternal judgment, and you have the whole of the first principles of the doctrine of Christ, as taught by Jesus and the Apostles. As you have been following a cunningly devised fable, having no foundation in the word of God, it was not to be reasonably expected, that you should even know what are the fundamental principles of the Gospel, as taught by men, sent by the Son of God to teach the nations the plan by which they might be saved in the Kingdom of God. Indeed, so completely ignorant of the oracles of God, do you prove yourself, that you charge the propagators of these principles, with promulging a " religion manufactured by instruments of the foulest depravity." In doing which, as I shall conclusively show, you have done nothing more nor less, than charge the living and true God, the author of our salvation, with the " foulest depravity."

We will in the first place, examine the commission given to the Apostles, by the Saviour of the world, as it is recorded by Matthew, last chap. 19 & 20. " Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ;" next, as recorded by Mark, 16 Chap. 15 v. " Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned ;" and also Luke, 24 Chap. 46 & 47 v. " Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day ; and that repentance, and remission of sins, should be preached in his name among all nations, beginning at Jerusalem."

We observe here the principles or doctrines which the Apostles were commanded to teach, now let us see whether they were faithful to their trust. Take for example, the first Gospel sermon they ever preached after they were endowed with power from on high ; Peter stood up and reasoned with the Jews, showing that God had made that same Jesus whom they had crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, (that is, they believed his testimony,) and said unto Peter and the rest of the Apostles, Men and Brethren, what shall we do ? and Peter said unto them, " Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." We would naturally infer, that men filled with the Holy Ghost, and who spake as the Spirit gave them utterance, would teach any thing but principles of the " foulest depravity." Your imputation then, is

found directly to arraign the great God with wickedness and folly; a position that without speedy penitence must inevitably sink you to the lowest hell.

"The faith subsequent to repentance, and which is indispensable to the attainment of salvation, they have no idea of."

The *faith* which the Mormons inculcate and practice, is a rigid adherence to all the commandments of God, without any exception, as the only infallible proof of the possession of that faith, which works by love, and purifies the heart. "Show me thy faith without thy works, and I will show thee my faith by my works." The man who prates about the possession of faith, (a *saint's* faith, not that which James ascribes to devils,) and is at the same time living in open violation of one of the least commandments of God, no matter how high his pretensions may be, is according to John, 1 Epis. 2 Ch. 4 v. "a liar, and the truth is not in him." Let it never be forgotten, that He who is not man, that he should lie, or the Son of man, that he should repent; has given no commandments that we may trample under foot and disregard with impunity. "He that offendeth in one point is guilty of all," James, ii. 4. It seems to me, that a moment's reflection, must convince every lover of truth, that there is no more dangerous and pernicious delusion, palmed upon the human family, than the idea that in the commandments of God there are some that we peril our souls by refusing to obey, while there are others that are less necessary to be attended to, that we may leave undone, without being brought under condemnation. That some are essential, others non-essential; yet this doctrine obtains among the whole sectarian world. Can any thing be more palpably the doctrine of anti-christ? I trow not.

This, in fine, is the very essence of apostacy, and this is the reason why the great God has determined to make the earth empty, and destroy the inhabitants thereof, and to unite priest and people in one commingled whirlwind of devastation and death. What, sir, have you the audacity to assert, "that it is in hostility to the whole genius of Revelation," to insist that God requires obedience to *all* the commandments which he has made obligatory upon us. In the true spirit of him who said, "I know thee that thou art an austere man, reaping where thou hast not sown, and gathering where thou hast not strewed;" you hesitate not to say it is impossible, which is in effect saying, that God requires of his creatures more than they can give and is therefore tyrannical and unjust.

The next specimen you exhibit of the spirit of him who was a liar from the beginning, is as follows: "But, by immersion, they take upon them the authoritative power to forgive sins." A confutation of this notorious falsehood, and which you must have known to be such, would be superfluous to those who do not take their opinions upon trust. I

shall however merely say, that, as we profess to teach the whole doctrine of Christ, without diminution or addition, among the first principles is, "Baptism for the remission of sins." This is the ordinance in the kingdom of God, through obedience to which, the promise of forgiveness of sins is annexed: in other words, by believing in the proclamation of the Gospel, repenting of our sins, and being baptised, calling on the name of the Lord, the blood of Jesus Christ becomes efficacious in the act of baptism, and doth cleanse from all unrighteousness. This may appear to your superior wisdom a very foolish scheme to wash away sin: but this is the plan of God; and I, sir, glory in it, because of its simplicity and efficacy. Hear what is said on the subject, by one whose authority you dare not question: "Verily verily I say unto you, except a man be born of water, and of the spirit, he can in no case enter into the kingdom of God." Do you expect to climb up some other way? Take heed lest you be accounted a thief and a robber.

"But they profess by the imposition of hands, either to communicate, or be made the instruments of communicating the holy ghost." Very good. Have we not excellent company in teaching and practice—Peter, James, John, Barnabas and Paul, and a host of others, who were willing to be esteemed "instruments of the foulest depravity."

"Here is Mormon religion—a bodily God; a forgiven regenerated Saviour. Mormon faith, remission of sins, and spirit."

"A bodily God." "We know whom we worship; ye know not whom you serve, or what ye worship." You, I am informed, belong to that grand division of the idolatrous army of the last days, called methodists, who pay their orisons to the unknown God, without body or parts; therefore, are you offended at the idea of a real existence, a God who alone hath understanding; "whose arm is not shortened, that he cannot save;" "whose ear is not heavy that he cannot hear;" "whose eye searcheth the hearts, and triest the reins of the children of men;" and who knoweth the secret intentions and desires, before they are expressed; who speaks, and it is done, who commands, and it stands fast; "for the mouth of the Lord hath spoken it." Your understanding being blinded by the God of this world, you verily suppose yourself, while worshipping this God, without body or parts, to be addressing the God of the Bible—rendering homage to the God of Heaven. I tell you, sir, like your predecessors in the days of Elijah, you may call on your God from morning to evening, and from evening to morning, and he can never answer you. He is eternally dumb: he can neither see nor hear you; and, if he could, he can never utter his voice, or stretch forth his hand to help you. He is not the God of Abraham, Isaac, and Israel, (with whom he talked face to face, as a man talketh with his friend,) and can neither answer by fire, or in any

other way. Such a God I should despise and condemn, for his ignorance and impotence.

It might be worth while to mention here, a fact which I know—(not heard somebody say, that some one else understood it was currently reported.) Professor Durbin, one of the most distinguished preachers in the Methodist Episcopal Church, said, “We can conceive of God in no other way than as a substance.”* Then, according to a philanthropist, and the Methodist discipline, God hath so constituted his creatures that they cannot conceive of his existence, and then commanded them to fall down and worship him. To such egregious absurdities will men cling, rather than receive the truth in the love of it.

To all such I would say, the time is near at hand, when the Lord Jesus shall be revealed from Heaven, with his mighty angels, taking vengeance on them that know not God, and obey not the Gospel of Jesus Christ our Lord. Men may believe, it seems, in the existence of a God without body or parts, but it is absolutely impossible that they can ever *know* him; therefore, when the Lord Jesus shall be revealed in flaming fire, it will be to take vengeance on all who worship a God without body or parts.

It is very clear, also, from Rev. xiii., that the worshippers of the beast, which John saw, whose followers comprehended all whose names are not written in the book of life, were taught the Methodist doctrine. “And he opened his mouth in blasphemy against God, to blaspheme his name and his *tabernacle*, and them that dwell in heaven.” I don’t know but you go still farther than the beast—for you positively deny that God has a tabernacle, or body, at all.

In opposition then to all who hold and teach the traditions and doctrines of men, we make known to the world, that the Most High, who dwelleth not in temples made with hands, and who, though he filleth all things, hath, according to the Scriptures, a place where his bodily presence is manifested, and his glory is the light thereof. And to put the matter beyond all question, he hath in a multitude of instances, shown himself to the children of men (chosen witnesses), in different ages of the world, and especially in these last days hath his bodily presence been manifested, and his voice hath sounded in the ear of mortal man, without consuming him. It is perfectly frivolous and vain to deny the fact. Let any man attempt it by whatever means he chooses, and by the effort he will strike at the truth of the whole Scriptural narrative. To say that it was the *similitude—figurative, metaphorical, &c.*, is nothing but an evasion. God is a God of truth; and if he gave a similitude of himself, it was a faithful representation,

* This is easily ascertained by every one who can reason and reflect. The moment we attempt to conceive of a thing, we invest it with materiality; and we cannot, according to our mental constitution, conceive of immaterial existence.

and not a hypocritical display. If he then represented himself with a body and parts, when he had neither, he would be deceiving his creatures, and misleading them. A figure, or a metaphor, of course imply something of which they are the representatives, and necessarily involve the substance. To such pitiful subterfuges are men driven, who love a lie.

"A forgiven regenerated Saviour." The Mormons know no such being. We believe in a Saviour who taught by precept, and hath left us an *example* that we should walk in his steps; and that all those who pretend to be his followers, and disregard the pattern, will find that they are neither "forgiven nor regenerated."

"Mormon faith," is the faith which was once delivered to the saints, and they are, be it known, determined to contend for it. You perhaps have heard something about the "analogy of faith." The Mormons are strenuous advocates of this mode of interpretation: they maintain, sir, that faith is just as much a principle of power now as it ever was, and that it is equally our privilege to attain to any and all the blessings that the church of God ever enjoyed—because we have the true authority restored, which holds the administration of spiritual things, to wit, the Melchizedek Priesthood, without which they never have been, and never can be obtained.

"Remission of sins, and spirit." I would simply remark, that it is not surprising that you object to these principles, when, on the Methodist scheme of things, there is not a single promise in the Word of God, by which we could claim either. On the Gospel plan, the only means by which we can obtain remission of sins, is through obedience to the ordinance of baptism, and the gift of the holy ghost, through the laying on of hands: and if any Methodist ever obtained either, it was a gratuitous gift of God, not because he had promised it.

"The fruit of their religion, the Mormons maintain, is dreams, visions, revelations, prophesying, speaking with tongues, and healing the sick." This was undoubtedly the effects of the reception of the holy ghost, anciently; but the question is, will the same fruit invariably result from its possession? We answer, it is the uniform concomitant, and the touchstone by which the church of Jesus Christ should be distinguished in all ages of the world.

"These signs (says Jesus) shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark, then, that the promise has no limit but the existence of believers.

Again. "When he, the spirit of truth is come, he will guide you into all truth, and teach you things to come." Again. "And it shall come to pass in the last days, saith God, I will pour out my spirit upon

all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." And, says Peter, "Repent and be baptised for the remission of your sins, and you shall receive the gift of the holy ghost; for the promise is to you and to your children, and to all that are afar off, *even as many as the Lord our God shall call.*" Nothing can be more evident, then, that the holy ghost was to be uniform in its action. If it were not so, by what means could its possession be ascertained, and it distinguished from the many false spirits which are gone abroad in the world: certainly if it was one thing to-day, and another thing to-morrow, and still another some time hence, it might continue to change, *ad infinitum*. But the truth is, the spirit of God to-day, will speak the same things, will mind the same things, will produce the same fruit, the spirit of God did eighteen hundred years ago; and this is the test by which it shall be tried. See the xii. chap. 1 Corin., and you will find portrayed the manifestations of the spirit of God in the church, and the purpose for which they were placed there, that it should be preserved from schism. This corresponds exactly with the promise of the Saviour: it shall guide you into all truth—it shall take of the things of mine and show them unto you. It is perfectly useless for you, or any man, to say that these things were confined to the Apostolic age, and are not to be obtained now. By the same authority which you assume to take away the smallest part of the Gospel, I may take away the remainder, so that nothing will be left.

If the New Testament order is a perfect system of things, in other words, if it be the Kingdom of God organized on the earth, what a fearful responsibility does that man incur, who shall, without any authority from God, dare to assert that part is done away; has he not directly dethroned the Almighty; and if a part of the New Testament order has ceased, and God has given us no intimation of the thing, the New Testament is good for nothing to us, because we have no means of determining which part belongs to us, and which does not. Let no one dream that Jehovah hath done his work so carelessly.

The Mormons, you say, profess to heal the sick, which they cannot do; and boast of their possession of miraculous powers. We profess to carry out our principles and doctrines into our practice, therefore, when any are sick, it is the doctrine of James, "let them send for the Elders of the church, and let them lay their hands on them, anointing with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." We know there is virtue in this promise, and by the grace of God we shall continue to practice upon it, and though we make no boast of, or pretend to the possession of miraculous power, we will never be found among those who deny the power of godliness; but confess, that "all things are possible to him that believeth," and that man who would strike out of existence, one promise of him whose promises are *all* yea and amen, in Christ Jesus, no matter what his pretensions may be, he may even profess

sanctification, as some have who deny that the promise made through James is any longer valid; the man who does that, if there be any sanctity in the matter, is a sanctified infidel.

You next labour to show, that the genuineness of faith, is evidenced by works; very good, but they must be the very works which the commands of God require, or they will not indicate faith.

You say, that the signs promised to, and accompanying believers, are not indubitable marks of genuine faith, "for many have produced them who were, and continued to be bad men."

This assertion without any attempt at proof, seems to imply a secret suspicion, that it is incapable of any. How in the name of common sense, could they be signs of faith, if they were not the peculiar property of the believer?

By your return to the 37th Chap. of Ezekiel, you manifest a lurking conviction, that it is impregnable to all the assaults of spiritualizers, alias unbelievers.

Because those saints who are alive, and remain at the coming of the Lord, will not be so far changed, as that the relation of husband and wife, parent and children, will be annihilated, therefore, you would fain create the impression that we teach procreation in the resurrected saints; and you plainly charge upon us a little further on, the teaching of a carnal Paradise, unrestrained sensual indulgence, and promiscuous intercourse between the sexes; for which I charge you with being a base, unblushing liar, and that you have sold yourself to the enemy of all righteousness to do his work, and unless you repent and be baptized for the remission of your sins, you will have your portion with hypocrites and unbelievers.

"The Mormons tell us, that there are two New Jerusalems to be built, one in this country, and one in Palestine." This is another lie. The Mormons say, that this continent is the place of the New Jerusalem, called also Mount Zion, and that old Jerusalem is to be rebuilt; and that in these two places will be deliverance, when the earth shall burn as an oven, and all the proud, and they that do wickedly shall be as stubble; this, you say, is very romantic, you would have thought the same of Noah's undertaking, I presume; remember as it was in the days of Noah, so shall it be at the coming of the Son of man. The scorner shall be equally consumed.

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have no desire for the power; denying that it is now attainable. In the midst of this universal apostacy of the human family, God has set his hand to do his work,—his strange work; and perform his act,—his strange act; and while men are vainly looking for something, they know not what, Almighty God has established the kingdom spoken of by Daniel, which shall ultimately prevail over all others; and is raising up a people who will contend for the fulfilment of his promises, and who know, assuredly, God is not slack concerning his promises, as men count slackness; and that he will withhold no good thing from them that walk uprightly. Men may sneer, and cavil, and condemn, but God is at work now, and he will finish the work, and cut it short in righteousness.

The last allegation I shall notice is the wicked and malicious insinuation contained in your preface; that the Mormons hold and inculcate insubordination to the civil magistrate, and are sowers of sedition. As you acknowledge the charge is founded on public rumor, it would not have merited a notice if it were not that it afforded an opportunity to give it the most unqualified denial.

I cannot forbear to remark what a striking parallel in this and most other points, the charges brought by this generation against the saints of God, bear to those brought by the ancient Pharisees and sectarians against the primitive saints, what a pestilent and seditious fellow that Paul was; the filth and offscouring of all things, were they accounted, and it was esteemed praiseworthy to persecute, traduce, belie, torture, and destroy them. This is the refining pot in which the saints are purified in all ages of the world, and God has expressly told us, if ye endure it not, then are ye bastards, and not sons. In conclusion, I would say to all who are sincerely seeking for truth, there is one way by which you shall certainly know between a prophet of God, and a prophet of Baal; between a messenger of the living and true God, and a priest of the prince of darkness. It is this, the man of God will tell you, that the God whom he serves is the hearer and answerer of the prayer of faith, and he will send you to him to ascertain the truth of the message which he brings; he will tell you that God is faithfulness, and truth, therefore "they that will do his will shall know of the doctrine, whether it be of God, or whether it be of men;" he will tell you to build on the rock of revelation, on which Jesus says, he would build his church, and the gates of hell should never prevail against it. The false teacher, on the other hand, will tell you, these promises are, not for you, revelation has ceased, the power of godliness was confined to some other age and people, and it is no longer your privilege to converse with angels; to have the visions of heaven unfolded, to receive the same Holy Ghost the ancients received, and that he will not bring the same blessings if you do; and that you can never, in your mortal, or any other state, see God. He may teach you a form of godliness, but it will not be the form which the Saviour and his apostles taught, and he will certainly deny the power.

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